5: Dorsey & Murie E, I-5 (1903-1907) 1940
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512 to the fields after the early morning swim. They returned to the lodge at about eleven o'clock for the first meal, the other meal being around five in the afternoon. Men and women sat apart at meal-
264 times, the former being together in the west of the lodge and the women sitting east of the fireplace. Any food out of the ordinary,
[562] such as melons in season, was given to the men first. As a rule the children ate by themselves near the women and had to be content with what remained after their parents had finished. Where several
[252] families occupied a single lodge, each family in turn cooked for the others in the lodge. [The separation of the sexes at mealtimes is not entirely clear. The manuscript also contains the following statement: "The food was prepared in large quantities and divided among the families, each receiving a wooden bowl, and each member
[412] of the family eating from this bowl by means of an individual sheep-horn spoon."]

262 Corn was generally eaten mixed with beans, or sometimes boiled
784 with the tops of milkweed. In the winter, the nests of ground rats were hunted and robbed of their stores of ground beans. Although most animals were eaten, especially the buffalo and deer, the Pawnee eschewed the meat of the wolf, coyote, otter, wildcat, and mountain lion. Certain other food restrictions also prevailed. Fish was prohibited to chiefs and medicine-men. The tender meat about the buffalo's anus was a prized delicacy of the old people, but tabooed for children, as the violation of this restriction would bring them failure in after years when they attempted raids on enemy villages. Nor were young men and girls supposed to eat the stomach of the buffalo cow. To do so would cause the former to receive many wounds on the warpath, while a girl ran the risk of falling in a hole and injuring her leg, if, in later life, she doubted the faithfulness of her husband and followed him to the lodge of another woman to whom she suspected he was paying improper attention.

224 When any of the men were away on a buffalo hunt, certain
784 restrictions on conduct were imposed on those who remained at home. The lodge must be kept clean, especially the part about the altar. Just before mealtimes sacrifices of corn must be made to the skull on the altar. No menstruating woman could approach
[84] the skull, as it would anger the buffalo spirit that resided in the skull and cause the buffalo to elude the hunters. The people at home must always talk as though the hunters were having great success. Especially they should speak of consecrating buffalo sacrifices to

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relatives were intimately concerned. The mother's brother paid much attention to the education of his sister's sons and daughters, in which, indeed, he took perhaps as much interest as their father. On the paternal side the children had what were known as children's rights in the father's sister's lodge. These were similar to the claims which children had upon parents, but in a sense entailed even deeper obligations, for though the children might be cast out of their parents' lodge, they could still claim food and shelter in the lodge of the father's sister. Next it should be noted that the father's sister's husband became the teacher and in some degree the guardian of his wife's brother's daughter, instructing her and looking after her interests. On the death of his wife, he might marry the girl, or even her daughters if she already had a husband.

It was not learned that there was any special custom observed when a girl reached her first menses, which usually occurred during her twelfth or thirteenth year. No recognition of the fact was made by the family or the tribe other than her mother or grandmother, unless she happened to be the daughter of the keeper of a sacred bundle. In this case the girl was removed to a little house, known as "place-sitting-with-blood," where she remained during her menstrual period with her grandmother. The girl neither bathed nor combed her hair and was not allowed to eat fresh meat, her food consisting chiefly of corn and pemmican brought by her mother. At the end of the period the grandmother took the girl to a creek, where they both bathed; the latter was then clothed with a new dress and was further purified by wrapping a blanket about herself and standing in the smoke rising from smoldering cedar leaves. Thereafter the grandmother took care of her in the same manner at each period of menstruation. When the girl married, she continued the custom but no one assisted her. The observance of this period was so far as possible always kept secret.

A menstruating woman was considered unclean, and the chief restriction placed against her was that she should in no way come in contact with the sacred bundles nor approach the objects contained in them. This restriction prohibited her from appearing at sacred bundle ceremonies. The reason seems to be based on the theory that the bundles and all objects of a religious nature carried with them their own odor, which was that of sweet grass. This odor was not only acceptable and pleasing, but it was essentially a non-human odor. The odor of the menstrual flow was considered a distinctly human odor and the presence of such a human charac-

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teristic at a bundle ceremony would distract the attention of the supernatural beings. If a menstruating woman were near a bundle spread out as an altar, the supernatural power supposed to reside in the objects on the altar would disappear; the corn mother would be corn mother no longer but simply an ear of corn, the bird messenger between the deities and man would become simply a bird skin, and so on. The odor of blood was pleasing to the gods, but not this kind of blood, which was associated with human passion. If a menstruating woman should go into a ceremony of the medicine-men, the strong human odor would cause the power of the medicine-men to leave them, and they would fail in their sleight of hand. The lodge where the ceremony was being held was for the time being an animal's lodge; it was full of animal power, over which each medicine-man was striving to make himself master. In this attempt he would fail should a menstruating woman be present, for she would cause him to become essentially human. What animal power he had would quickly desert him.

The custom in vogue when a girl reached puberty has been noted. When a boy reached this stage, there was no formal ceremony to mark the event. He was, however, taken in charge by his mother's brother's wife. From this time until his marriage, he maintained sexual relations with her, and entered a different stage immediately after having had intercourse with this woman. When her real husband was off hunting or on the warpath, the youth continued marital relations with her. Thus it might happen that for four or five years a woman would have an additional "husband," or possibly three or four, with a temporary state of polyandry thereby prevailing. No such custom as this existed for girls, as they were supposed to remain virgins until marriage.

Up to this time the boy went naked, except for a blanket or robe in cold weather. From then on he wore leggings, and otherwise dressed as a man.

A further word should be said as to the relationship of the sexes. Great freedom was allowed children, and it was their custom as they neared puberty to play the game of man and wife. They built small grass lodges which they furnished as were the lodges of their parents. Should the parents, however, suspect that an improper relationship might ensue, the girls were more carefully watched or might be kept at home. Thereafter the only opportunity for the boy to see the girl would be at the spring or creek when the girl went for water, or he might see her by stealth in the evening near her lodge. Often this